

# BUCHANAN'S Journal of Man

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## Introduction to the Journal of Man.

As the JOURNAL OF MAN is designed to occupy the highest realm of knowledge attainable by man, it cannot be a magazine for the millions who have no aspiration toward such knowledge. Its pages will not be devoted to the elementary lessons that such persons need to attract them to the science of the soul and the brain, and the philosophy of reform. They must be given to the illustration of science that is essentially new which would be instructive to those who already have some elementary knowledge of the subject. That knowledge which readers of the Journal will be presumed to have is briefly presented in the following sketch of

### THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organ of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychic in relation to the soul, physiological in relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons: First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. But no student of comparative development has ever repudiated the discoveries of Gall. It was unfortunate that Gall and Spurzheim did not give lessons in craniometry. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracies of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to his evidences, but condemned without investigation.

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3. The cranial investigations of Dr. Buchanan, from 1815 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervatura from the fingers, and every convolution could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or passionnal, so as to make the subject of experiment audiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hasty, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1811 to 1857, and have commanded unanimous assent to their truth from many committees of investigation, and have, during sixteen years, been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an 'established' science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and spiritual or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all* medical schools.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or legislation that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By analysing all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY of ART, making a more complete and scientific expression of what was empirically observed by Delsarte with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of **SARCOGNOMY**, anthropology fully explains the true constitution of man; the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It

also gives us new views of animal development and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for nothing so comprehensive has ever before been scientifically attempted, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1834, and will be again presented in the forthcoming work, "Cerebral Psychologv," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisecting anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed and have ever been challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

# BUCHANAN'S JOURNAL OF MAN.

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## The Rise and Fall of Sciences.

In the medical profession the grand anatomical and physiological discoveries of Gall and Spurzheim came with an imposing prestige at the beginning of the century; and the leading physicians of France, England, and Germany, impressed by the splendor of Gall's anatomical discoveries, followed him reverently in his discovery of cerebral functions.

But as they were *one-legged followers*, the following did not last more than half a century. I mean that they had but one method of investigation, while Gall and Spurzheim had two. These illustrious men relied upon the physical investigations of anatomy for their basis, but they relied mainly upon the comparison of development of the brain with the psychic character in men and animals, by which functions were determined. This was the more important part of the two-fold discovery, for anatomy alone was entirely barren. But this was the part which the faculty never acquired. The faculty were never educated to make psychic investigations or even to make careful and correct examinations. All this was foreign to their study, and unfortunately Gall and Spurzheim did not take the indispensable pains to change their habits and educate them into the new methods of observation. Moreover, *there was no money in it*, and for these reasons it may be said that no eminent physician ever became expert in that method of studying comparative development out of which arose the science of **PHRENOLOGY**, and upon which it rested.

Thus they lost their hold upon it, and in losing their hold they lost most of their interest, and gradually the fixed inertia of the profession which has enabled it to resist and ignore so many discoveries became the prevalent influence in all the schools, for it always dominates unless the warfare of reform is kept up with unceasing energy.

Investigation of development was dropped, and thus they became practically ignorant of the evidences of the new science. But their old methods of anatomy and pathology were prosecuted with untiring industry, and the pioneer labors of Gall almost forgotten in cerebral anatomy.

Thus the profession, having adhered to the barren path of physical science, has remained contentedly ignorant of cerebral science, forgetting and even discrediting what Gall and Spurzheim revealed; and in bringing forward the vital method, the study of functions, the only profitable method, I find to-day even a greater resistance than was

experienced by Gall and Spurzheim, for I am renewing a suspended labor.

It was a bold invasion that they made in the realms of darkness, ignorance, and bigotry, and for a time successful. But since the leaders in the battle have died, the forces of bigotry have repaired the breach, and a second assault is resisted with great vigor. But as the second assault comes with the resistless force of positive science, it must overcome all opposition; and in doing this it will but repeat the old history of rejected or neglected methods that lie dormant until with increased energy they overcome all resistance.

The heliocentric theory of the universe was comprehended and taught by the grand old philosopher, *Pythagoras*, but lay dormant a thousand years until revived by Copernicus and Galileo.

The discoveries of Dr. Thomas Young, published in 1802, were nearly contemporary with those of Gall and Spurzheim, and in like manner experienced the caustic and almost scurrilous hostility of the *Edinburgh Review*. To him we are indebted for the discovery of the *interference of light*, which finally established the *undulatory theory* now universally recognized, a discovery which Sir John Herschel thought should secure his scientific immortality. He was also the originator of the investigations and discoveries which have revealed the interpretation of Egyptian hieroglyphics.

But Young's greatest discovery was neglected until recently, and though distinguished by vast attainments, and amiable manners, he had not much patronage from the public as a physician. Thus was one of the greatest discoveries in science kept in abeyance half a century.

In like manner electricity came before the public in the last century with great *eclat*, only to be neglected and ignored by the medical profession, until the doctor who paid attention to it was considered little better than a quack, although it is now attaining a front rank in therapeutics.

In electric practice, Franklinism, or static electricity, says Dr. G. M. Beard, "was first to be used, and is now again coming into life. For one hundred and fifty years Franklinism has been used in medicine, and claims of a most stupendous character have been made for it, as a therapeutic agent. Franklinism has a history of tremendous promise and *tremendous disappointment*. It was expected one hundred and fifty years ago, and was then claimed, and has been claimed during the last century and a half, and *during the last few months* in Europe and in this country, that Franklinism is superior as a means of cure of disease to Galvanism or Faradism, . . . and I have hopes that in the future this will be demonstrated."

When Dr. Beard wrote this concession, it was already demonstrated, and not long after he expressed his regret that he had not previously had the Franklinism machines to use in his practice.

The superiority of Franklinism, or static electricity, is now so well established, after a whole century of discredit by professional stupidity, that machines costing from three to six hundred dollars are now used by the best physicians.

Thus we see that the history of cerebral science in its temporary obscuration is similar to the history of astronomy, optics, and electricity. In the second advent of rejected sciences they come in greater power and utility. The first advent of cerebral science was simply as PHRENOLOGY. Its second advent is as ANTHROPOLOGY.

And as ANTHROPOLOGY it embraces SARCOPHONY, by means of which electricity as a therapeutic agent, is guided in its proper application. As optical science assists astronomy, so does Sarcophony assist electricity, by bringing it into accurate scientific application, so that the "tremendous promise" of which Dr. Beard speaks will be more than fulfilled.

It is unnecessary to give the explanation of this at present, as it will be fully presented in the next edition of THERAPEUTIC SARCOPHONY.

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## TABOO! TABOO!!

### HOW IT WORKS AMONG BARBARIANS OF THE PACIFIC AND AMONG THE SEMI-CIVILIZED OF THE UNITED STATES.

WE need not resort to hypnotism to learn that mankind are passive creatures, not only of prenatal impressions, but of all the hereditary follies that are preserved, like insects in honey, by the great mass of national superstition and blind impulse that bears the nations along to their mixed destiny of good and evil. The miserable folly of the Chinese fashion of cramping and deforming the feet of women, and the equally wretched folly that is dooming so many Hindoo women to a wretched life, guided by the superstition of reincarnation, are not half so ludicrously absurd as the Polynesian superstition of the TABOO.

TABOO is an idea and a word in the Polynesian Islands and New Zealand, which has both a sacred and an abominable meaning, as the French word *sacre*, though literally holy, is a good word for cursing. The word *taboo* conveys the idea of prohibition, whether from the sacredness or the offensiveness or criminality of the thing tabooed. A burial ground, for example, is *taboo*, and those who violate its sacredness are also *taboo*, for an opposite reason. Among these savages all temples are *taboo*, and the threshold of a temple is *taboo except to the leading chiefs*, who alone may dare to sit upon it, while common people must pass over it on hands and knees. The person of a chief or anything belonging to him is *taboo to his inferiors*. His threshold is as sacred as that of a temple, and must be passed over in the same way, and his dead body, clothes, or anything belonging to him, is protected by *taboo*. There is no limit to the absurdities of the *taboo*. In the Tonga Islands it is *taboo* to eat in the presence of father, mother, father-in-law, or mother-in-law, or to touch their persons, or even to mention their name, or to eat anything they have touched. In the Fiji Islands it is *taboo* for husband and wife to eat from the same dish; neither can brother and sister, first cousins, father-in-law, and son-in-law, or mother-in-law and daughter-in-law

eat in the same dish. In some places a father may not speak to his son after he has passed his fifteenth year.

The details of the *taboo* would seem incredible, for it is difficult to conceive how it can be observed. It interferes with almost everything — cooking, eating, speaking, dressing, or travelling, — so that it requires a good memory to avoid transgressing it. And in addition to this, the chiefs can put a taboo on anything. A hunting ground, a river, or a sea-coast may be tabooed, so that no one can approach it, and any article of food may be under *taboo* for a time.

The violater of *taboo* may be punished by outlawry or even death; but for a slight offence he may be relieved by the foot of a chief against his stomach. When *taboo* is inflicted on an individual, he is in a terribly helpless condition. His hands are polluted, and he must not feed himself, but be fed by others, until the *taboo* is removed. The priests and chiefs, wielding a sort of divine authority, have made the *taboo* a very effective means of enslaving the people. It is an ancient institution of the Polynesians, based on their religion, or, more properly, superstition.

Religious superstition is always the source of these mysterious prohibitions, which forbid us to touch something that superstition wishes to guard against irreverent inquiry. How often is the child of orthodox parents, when first looking into the mysteries of life, told that he must not ask certain questions, and that certain subjects are not to be discussed, until he really thinks there is something improper in his curiosity. If he enquires about his own origin he is either silenced or put off with some silly fable, which he soon learns was but a falsehood. If he would enquire about historical religion, he is warned that it is dangerous to do anything but believe, and in consequence the great majority of intelligent people both in and out of the church are essentially ignorant of the true history of the origin and progress of Christianity, and its relation to other great national religions.

In the same way the first day of the week is placed under *taboo*, and the child fears that a big man in the sky will be offended with him if he should whistle or play on Sunday. Growing up with that idea, and not knowing that the consecration and tabooing of Sunday was but an old Roman political and priestly edict without any foundation in Christianity proper, — indeed, contrary to the teachings of Jesus, he becomes filled with zeal by his priest to enforce on others his own peculiar anti-historical and baseless notions about Sunday, as though this antiquated edict were a portion of the sacred duties which every man owes to society, and its disregard a crime. We have laws even in Massachusetts to punish a cheerful enjoyment of life on Sunday; and it will apparently be a long time before advancing civilization and enlightenment will make Massachusetts as free on Sunday as most European countries are at present. The *taboo* is removed on the old continent — indeed, it never had much force there, but the followers of Calvin in this country are not yet emancipated.

The Sunday *taboo* is fable compared to the social *taboo*. Christi-

anity is ostensibly a system of infinite love to God and man, and therefore most deeply interested in all philanthropic questions. The church professes Christianity, but forgets to practise it, and for the principles of Jesus it substitutes the *taboo*. There is nothing more important in reference to the destiny of the coming millions, and the welfare of the existing generation, than the relations of the sexes and the law of heredity — subjects requiring a vast amount of physiological investigation. The church steps in with its *taboo* to forbid investigation. It has decided in the dark ages that all we need to do is, not to *investigate*, but to *regulate* by the haphazard *indissoluble* marriage, the victims of which have filled all lands with their groans. But nothing must be done. The church pronounces marriage under a sacred *taboo*, and assumes to control legislation to preserve its *taboo*, while indirectly it pronounces physiological knowledge and physiological investigation under *taboo* as indecent, demoralizing, and dangerous, and protects its *taboo* by a copious vocabulary of foul and bitter epithets to be hurled at every free enquirer. But the Sunday *taboo* is disappearing, and the physiological *taboo* must go also. Physiology is becoming a part of all liberal education, and no ethical question can be protected from searching investigation. The astronomical *taboo*, the geological *taboo*, and the historical *taboo*, are trampled down, and the physiological *taboo* must have the same fate; and meantime the *taboo* against woman's rights is being trampled down by American women.

The *taboo* is to be overpowered and buried in America; but even here and now, near the twentieth century, the mystery of life, death, and immortality is under a *tenfold taboo*. The entire church and all its theological seminaries forbid us to look into this awful mystery. The whole force of our fashionable literature, of the newspaper press, of the medical colleges, and the scientific societies and learned academies is combined to maintain the AWFUL TABOO, that protects such mysteries from investigation.

If it is said that the departed sometimes return to-day as they did in the days of Jesus and the times of the Old Testament, it is said in a whisper to confidential friends. If it is spoken more freely there is at once a report that the gentleman or lady who has witnessed such things is a very strange person, and a slight hint against his mental soundness is heard. If he speaks out more freely, the minister hints that there is heresy in the air, for all these matters were sealed up and put under *taboo* eighteen centuries ago. *That taboo must not be broken.* The whole power of the church, and all the literary, social, and political influence it can wield, stands in battle array to protect this *taboo*.

When Wesley communed with the departed by raps, he might have broken the *taboo* if he had cared more for the sacredness of truth than for the organization and progress of his sect. He did not entirely suppress the truth, or actively conceal it — he simply neglected it, and did it so effectually that the whole Methodist Church has ever since respected the *taboo*, and not one Methodist in a thousand, or perhaps ten thousand, knows that Wesley communed with the dead, just as Spiritualists are doing now in the United States.

Even the Roman Catholic church has not as stern a *taboo* as the Protestants. It permits the dead to communicate if their communications are orthodox, and drives off all who tell a full and honest story of their post-mortem experience. True, it once burnt Joan of Arc for her spiritualism and heroic inspiration, but this will probably be atoned for by canonizing her as a saint. The Catholic priest will sometimes welcome communications from the departed if they do not contradict any of his dogmas, but the Protestant priest has a profound reverence for the *taboo*. He may hear the stories of his friends, and believe in their spiritual experience; he may even visit a medium and shed tears over the sweet words of the loved and lost, if the visits can be privately made. But can he speak of it? Can he state what he knows to be a fact in his own church, can he talk about it to his deacons without secrecy, can he mention it or even hint at it in a conference or synod? No! a thousand times no! It is TABOO!! and if he should open his mouth frankly in the synod, a hundred eyes would be focussed upon the man who dared to violate the TABOO. In vain would he plead that he was merely reviving primitive Christianity, and trying to follow in the path of Jesus and the Apostles. That path is protected by an awful TABOO, with all the power of a thousand years to consolidate its authority, and he who breaks a *taboo* becomes *tabooed* himself. The Polynesian *taboo* cannot feed himself. The Yankee *taboo* is in a similar predicament, because he has nothing to feed with—his salary is lost! He may pray all his life "Thy kingdom come,"—but he means a thousand year shence. He is horrified at the thought of its *coming now*—that is against the *taboo*.

But how is it in the sphere of science? Strangely enough the *taboo* is just as powerful among the men who profess to discard all superstition. When the church established an everlasting *taboo* on the consecrated path of Jesus and the Apostles, forbidding any man to welcome holy spirits to prophecy, to speak by inspiration in foreign tongues, and to heal the sick, the entire body of what are called infidel scientists approved the act, and fortified the religious *taboo* with an infidel *taboo* of brazen strength; for the clerical *taboo* was precisely what skepticism demanded. The feeble moral power of a corrupt church surrendered with equal facility to the ceremonious corruption of paganism and the moral lethargy of sceptical animalism.

The man of science who dares to think of a better world than this or investigate the science of the soul is *tabooed* with a vigor that reminds one of the *odium theologicum*. When the ablest chemist in Philadelphia began the scientific investigation of the spirit world how did his brother scientists of the American Association receive it? No Cotton Mather Puritan or Calvinistic synod could have enforced the *taboo* more vigorously. The noble old philosopher was walled out of the sphere of science; he was *tabooed*. The works of Prof. Hare are seldom seen.

And thus has it ever been, wherever the soporific influence of the old-fashioned university exists, and especially in the sphere of such universities as Harvard and Princeton. The one thing that must not

be investigated, must not be spoken of, must not be introduced into a college or into literature, is the grand pre-eminent fact — the modern Epiphany — the rolling away of the tombstone that hides our resurrection — the coming to earth and to human recognition of the angel hosts who have ever been looking down in love, but from whom benighted mortals in their darkness and *tabooing* ignorance have turned away and refused to hear the glorious message, the gospel of eternal life.

This grand epoch-making truth, which opens to mortal man a nobler destiny on earth as well as in heaven, is the sweetest, the noblest, the most inspiring and eloquent revelation that has ever been made since the earth became habitable by man.

How has its splendor been concealed ! How have the literati, the scientists, the educated classes been kept in the main absolutely ignorant of the Heavenly experience and revelations known to so many thousands ! All other forms of knowledge are spread abroad with telegraphic rapidity — but this grandest form of knowledge (and all tributary knowledge connected with it) is hidden or buried under that mysterious unreasoning *taboo*, which like a prenatal influence dominates over all classes of society. Even the lucid and demonstrable science of Psychometry is included in this *taboo*, for that, too illuminates the mystery of life and death. Its truth was well known to the leading clergyman of Boston but withheld from his people. Its evidence was offered to the President of Boston University, but buried in his pigeon-holes.

Faces are turned away from the light — ears are closed — *hush* is the whispered command when the holiest truths approach humanity. If a noble thinker dies, whose pen has instructed thousands to look aloft, his literary power is honored, but his devotion to truth and his eloquent writings are ignored as if they had never been written. A Howitt or a Sargent is not known in literary records as the author of those profound, brilliant, and eloquent works which reveal the destiny of man. *Taboo* covers all these things. Immortality may be mentioned in the pulpit as some dim distant thing no nearer to humanity than the star Alcyone, but not as a demonstrable truth. A speaker like Mrs. Livermore, and a score of others, can discuss the great truth of immortal life with dim conjectures and remote inferences from theological propositions and deathbed scenes, but never once mention the glorious fact that the *dead do return*, and that millions know it. It must not be mentioned — it is *tabooed*. And when a brilliant Spiritualist like the gifted Prof. Wm. D. Gunning passes away, leaving an auroral path of light along the course of his brilliant life, his scholarly friends will assemble and speak of him in glowing eulogy, but never hint the glorious truth which he fearlessly realized. They turn away as if in darkness, as if his testimony were worthless, as if there were no other life than this, and as if the auroral shower of revelations from Heaven had never occurred — perhaps ignorant of that which they had never desired to know.

Poor benighted victims of the *taboo*. How little do you differ from the Polynesian savage in your defiance of reason, your avoidance of

investigation, and passive submission to the *taboo* that priestcraft and animalism in an unholy alliance have established between man and his immortal destiny. The flaming sword that kept Adam from Eden was a poor device compared to the OMNIPOTENT TABOO.

Every free and fearless thinker disregards the *taboo*, and therefore encounters the hostility of its defenders. But no one who is governed by the *taboo* and has not mental power enough to emancipate himself, can reach a remote posterity. Immediate present popularity is not for the immortals. Dean Swift says that, "when a true genius appears in this world, you may know him by this sign, that all the dunces are in confederacy against him."

As we have borrowed the *taboo* of the Polynesians for intellectual uses, might we not also borrow another barbarian fashion for our philosophies and theologies. Sir John Lubbock, in a recent lecture on the customs of savages, said: "Mr. Hunt tells us that one day a young man in whom he had taken much interest came to him and invited him to attend his mother's funeral, which was to take place the next morning. Mr. Hunt accepted the invitation and went. As he walked along in the procession he was surprised to see no corpse, and asked the young man where his mother was, when he pointed to a woman who was walking along just in front, to use Mr. Hunt's words, 'as gay and lively as any of those present.' When they arrived at the grave, she took an affectionate farewell of her children and friends, and then submitted to be strangled." So general, indeed, was this custom in the islands, that at many villages there were literally no old people, all having been put to death.

It would be well to substitute this general custom for the *taboo*, and when a system of faith has grown too old and decrepid to be of any use, being only a burden on its friends, it might have a cheerful funeral. The inevitable fiery and eternal hell is a very old and paralytic doctrine. It would be much better to give it a cheerful funeral than to keep its cadaverous countenance in sight of modern civilization. I should be pleased to officiate at the funeral of several ancient and helpless old philosophies, as they are called, which are but the feeble remains of old superstitions.

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### The French in Canada.

WHILE the French in Europe have fallen behind the nation in growth, the Canadian French display such fecundity as to outrun and threaten to overwhelm the English population. When the English acquired Canada in 1760, there were but 60,000 French inhabitants. From the fecundity of these there are now said to be of their descendants a million and a half in Canada, and three hundred thousand in the New England States. In the early days of the colony under Louis XIV., three hundred livres a year were given to the head of each Canadian family that had ten children in lawful wedlock, and not supported by charity. The king also presented twenty livres to the colonist who was married before twenty, and the girl married before sixteen. Fathers were reprimanded or fined who

did not get their boys or girls married by these ages. Fecundity is the fashion : families of twelve or fifteen are common, and the superintendent of education in Quebec is the youngest of a family of twenty-four children.

The manner in which the French growth has overwhelmed the English, is very remarkable. The eastern townships in 1831 contained 40,000 British to 3,000 French Canadians ; in 1844, 49,000 British to 15,000 French ; in 1861, 76,000 British to 60,000 French ; in 1881, 77,000 British to 109,000 French.

In early times the French habitants held their land by seignorial tenure, paying a trifling rent to the seignior who was their magistrate, and when the land was sold, one-fifth of the price was paid to the king.

The Catholic clergy under France were endowed with tithes of one-thirteenth of all produce of grain, which is now one-twenty-sixth. This rent holds on the soil, and even a Protestant tenant under a Catholic must pay it. The church can also levy a tax on Catholic freeholders, for building a church, when a majority of the parish wish it. The church in Canada is said to be worth a hundred millions — most of the property being exempt from taxes, — and controls the Catholic representation in Parliament, as well as the schools, which are sectarian, though Protestants are allowed to have separate schools when they can guarantee seventeen pupils.

All through Canada both languages are used in courts and political bodies, but the French is the standard, and in many rural districts the use of English has been abolished. There is a strong antagonism between the French and English influence.

The Jesuit influence is strong in Canada. When the order was suppressed by Pope Clement in 1773, the Jesuits in Canada were allowed to hold their estates of about a million and a half of acres, until, when the last of them died in 1800, the property passed to the government. The order was restored by Pope Pius in 1814, and now there are two hundred Jesuits in Canada, and the French party have voted them \$400,000 as a compensation for the estates once held by the order. But the Provincial treasury from which this must come is bankrupt, the debt of the Province of Quebec amounting to \$25,000,000.

The dominant influence of the French in Quebec creates a desire in the English for annexation to the United States, but it constitutes also an objection on this side. In all Canada there is a population of 4,300,000, but of these there are 1,300,000 French, who are reinforced in religion by 400,000 Irish Catholics. The influence of Sir John Macdonald, the governor, has contributed to keep the peace between these discordant elements.

If Canada is ever annexed to the Union, the Catholicism and general stolid conservatism of the people will make an undesirable element. What we need is the abolition of the Jesuit order, which has been a curse to every country it has inhabited. The Jesuits were expelled from Switzerland in 1847, from Spain again in 1868, from Germany in 1872, and now again by France in 1888. Their purposes

are in deadly hostility to all progress or liberty, and would revive the dark ages. Their citizenship should not be allowed, for they cannot be faithful citizens, their oath being : "I, A. B., now, in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and the saints of the sacred hosts of heaven, and to you, my ghostly father, I do declare from my heart, without mental reservation, that the Pope is Christ's vicar-general, and is the true and only head of the universal church throughout the earth, and that, by virtue of the keys of binding and loosing given to his holiness by Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may be safely destroyed. Therefore, to the utmost of my power, I will defend this doctrine of his holiness' rights and customs against all usurpers of the heretical or Protestant authority whatsoever, especially against the pretended church in England, and all adherents, in regard that they be usurped and heretical, opposing the sacred mother church of Rome. I do renounce and disown any allegiance or due to any heretical king, prince, or state named Protestant, or obedience to any of their inferior magistrates or officers."

A thousand Chinese would be far less objectionable as citizens than a single Jesuit. But where is the politician who has the moral courage to move for their exclusion from citizenship and residence?

The French Canadian element in the United States has been estimated as high as 500,000, and the conflict of races is so strong in Canada that a great effort is made to induce the French to return to Canada to overpower the English.

Erastus Wiman is perhaps the leading Canadian in the United States, and according to his views, as reported in the *Sun*, that "they are exerting a most powerful industrial and business influence cannot be doubted, when it is recalled that such vast establishments as the Pullman Palace Car Company are run by Canadians, so far as their business detail is concerned; that at St. Paul the great Manitoba Railroad system is dominated by them; that the extensive car works for which Detroit is famous are controlled by them; that in the Western Union Telegraph Company there are more Canadian operators than any other nationality, and that in the mercantile agencies they largely mould and shape the credits of the country. Twenty-five per cent. of the foreign population of the great Commonwealth of Massachusetts are Canadians, while there are 12,000 Canadian voters in Minnesota to-day."

Mr. Wiman says that the Canadians are opposed ten to one against political union with the United States, but decidedly in favor of commercial union. In the United States too, business men are favorable to the commercial union. It is probable, therefore, that it will not be many years before we have free trade with Canada, under a common tariff.

## Interesting to Women.

The contest for the emancipation and elevation of women has many pleasant and amusing as well as deeply tragicaspects. It is rather funny to find them running Belva Lockwood for President, Linda Gilbert for Governor of New York, and Miss Alice Stockton for Governor of Massachusetts; but this is a persuasive way of familiarizing the masculine mind with the idea of electing women. When the women do, generally and earnestly, demand any right they are pretty sure to get it, and there will not be much of a contest.

We have had a good example in Africa of women demanding their rights.

**THE AKONA TRIBE IN AFRICA.**—Mr. Pauli, who lived for some time in the Cameroon region, West Africa, says the *New York Sun*, tells of a highly successful woman's rights movement a while ago in the Akona tribe, illustrating the fact that when women unanimously assert them in savage lands, as well as elsewhere, they are a great power in the community. In that benighted region women are not supposed to have any rights. When a girl is 13 or 14 years old she is sold to anybody who has property enough to pay the price her father asks for her, and thereafter she works like a slave for her board and lodging, and is subject to all the caprices of her lord and master. Even the bondsmen in the community have more privileges than the free women, and some of them, in time, are able to support rather extensive harems of their own.

"It happened that there were some strong-minded women among the Akona people, and they lifted up their voices in public places in favor of some radical social reforms that would make the lot of womankind rather more endurable. They were jeered at as women reformers have been in some other lands, and were advised by the superior sex to keep on digging in the fields and pounding manioc root, and thank fortune that their lot was not less tolerable. Reform was evidently not to be secured by any amount of feminine protest, and so these strong-minded women put their long heads together and decided upon radical and far-reaching measures.

The tribe is a small one. Nearly all the adult females in it enlisted under the banner of women's rights. One day there was an enormous commotion in that little community. It was almost wholly confined to the male population, the fact being that there was hardly a woman there to share the excitement. The mothers and wives, in a most unexpected and heartless manner, had suddenly dropped their implements of drudgery, and, with their children in arms and marriageable daughters, had hied them through the forests to the territory of another tribe, where, at a distance of eight or ten miles from their own garden patches, they were prepared to open negotiations with the lordly chaps they had left behind them.

They knew beforehand that they would meet with a hospitable reception in the tribe with which they took refuge. It happened that this tribe was larger than the Akona, and did not like them very well, and it tickled them half to death to see the pickle in which the Akona men suddenly found themselves. The women set themselves to work earning their daily bread, and waited without a bit of impatience for an embassy from home. It was not long before the embassy put in an appearance.

The Akona tribe was of the opinion that they could not continue in business without the female members thereof, and they wanted the women to come home. The particularly strong-minded spokesman of the refugees said she was glad to learn at last that the women of their tribe were regarded as a desirable element of the Akona people. As the women had taken care of all the men, it was evident they were able to take care of

themselves, and they hadn't the slightest intention of going home except on certain important conditions, which she specified. Then the embassy went home to consult the chief men, who, as their harems were the largest, were the greatest sufferers by the flight of the fair sex.

The women stipulated that they would come back if a considerable part of the agricultural duties of the community were in future turned over to the slaves, if the mothers were permitted to have something to say about the disposal of their daughters, and if several other conditions were complied with. It did not take long for the gentlemen of Akona to decide what to do. A day or two later the women went back in high feather, having achieved a complete victory, and they have been treated very well ever since."

Women are gaining their position and influence by entering into business with higher ideas of their capacities—aiming at higher marks.

Their achievements in literature are too extensive and important to be mentioned here. In medicine it is but forty years since I procured the opening to women of a medical college for the first time in this country. Now female physicians are beginning to form a national association.

Beside their rank already established in medicine they are establishing a rank in law. In Philadelphia, Mrs. Carrie B. Kilgore is highly respected for her ability. In California, Miss Alice Parker has been admitted by the Supreme Court after an honorable examination. She is the third lady lawyer—her predecessors being Laura De Force Gordon and Clara Foltz.

The Supreme Court at Washington has admitted Mrs. Bittenbender, of Lincoln, Nebraska. She is the third admission, Belva Lockwood and Laura De Force Gordon being her predecessors.

At Dover, New Hampshire, Mrs. Mary E. G. H. Dow was made president of the Horse Railroad Co. in January, 1888, when the stock was worth from \$5 to \$7, and now the stock is worth \$100, and the Company has made a 20 per cent. dividend.

The handsome Miss Kitty C. Wilkins, of Idaho, has a ranch with 700 or 800 horses,—Percherons, Morgans, Normans, Hambleton, and so on. She is well educated, and thinks horse-raising a fascinating business. When she was two years old she had a present of forty dollars, which her father invested in a filly worth twice as much, from which her stock has grown. She thinks horses twice as profitable as cattle, and recently sold two car-loads at Omaha.

Miss Annie Thomas, of Billings, Montana, conducts a 6000-acre ranch, looks after valuable lumber property, and has an interest in two paying mines near Butte City.

According to the *Home Journal*, "The Crœsus of South America is a woman, Doña Isadora Cousino, of Santiago, Chili, and there are few men or women in the world richer than she. There is no end to her money and no limit to her extravagance, and her people call her the Countess of Monte Cristo. She traces her ancestry back to the days of the conquest. She has millions of acres of land, millions of money, flocks and herds that are numbered by the hundreds of thousands, coal, copper and silver mines, acres of real estate in the cities of Santiago and Valparaiso, a fleet of iron steamships, smelting works, a railroad and various other trifles in the way of productive property, which yield her an income of several millions a year, that she tries very hard to spend, and under the circumstances succeeds as well as could be expected. From her coal mines alone Señora Cousino has an income of eighty thousand dollars a month, and there is no reason why this should not be perpetual, as they are the

only source in South America from which fuel can be obtained, and those who do not buy of her have to import their coal from Great Britain. She has a fleet of eight iron steamships, of capacities varying from two thousand to three thousand tons. In addition to her landed property and her mine she owns much city real estate, from which her rentals amount to several hundred thousand dollars a year. She is also the principal stockholder in the largest bank in Santiago. Not long ago she presented the people of that city with a park of one hundred acres and a race-course adjoining it."

**AMERICA HAS MANY RICH WOMEN.**—"Hetty Green is credited with being the most of a capitalist of her sex in the United States, writes a New York correspondent. Her wealth would foot up from \$35,000,000 to \$40,000,000, I suppose. She inherited \$13,000,000, married \$1,000,000, and has made the rest by shrewd financing. Another clear-headed woman is Miss Elizabeth Garrett, who must have \$20,000,000 or more, and who knows how to take care of it. Mrs. Mark Hopkins is richer than Miss Garrett, though her neighbors, the village folk, are less enthusiastic about her than they used to be before she put up a high fence or Chinese wall about that \$2,000,000 palace of hers at Great Barrington. Mrs. Hopkins is not worth less than \$30,000,000 or \$35,000,000, probably, and she, too, is noted for her charity. Mrs. Emily H. Moir, the heir of the Morgan property, pays the largest personal assessment of any woman in New York, and Mrs. Sarah H. Green comes next her. Mrs. John Jacob Astor has a tidy sum of from \$7,000,000 to \$9,000,000.

Rich New York widows estimated at from \$1,000,000 to \$5,000,000 abound, and there are some hundreds of unmarried women under 30 who have from \$100,000 upwards in their own name. Mrs. W. E. Dodge has invested her money well, and it amounts to \$5,000,000, perhaps. Commodore Vanderbilt's widow has something more than double what her husband left her. Mrs. Robert Goeler and Clarkson Potter's widow are not poor. Miss May Callender must be worth a million. Mrs. Frank Leslie must have \$1,000,000. Mrs. Hicks Lord has several millions.

There are some married women in New York who have private fortunes. Mrs. Whitney has plenty and will have more. Whitelaw Reid got his money with D. O. Mills' daughter, and Mayor Hewitt his with Peter Cooper's daughter.

A rich New Englander is Mrs. Sutton of Peabody, Mass. Her husband left her \$5,000,000. She has made it not far from \$6,000,000. She has endowed a magnificent reference library room in the Peabody Library, founded by George Peabody, and her boy's picture, framed in gold, hangs on its walls. Mrs. Frederick Lenoir, of Springfield, is another rich Bay State woman, owning perhaps \$4,000,000. Agassiz's daughter, Mrs. Shaw, of Boston, is made wealthy by her husband's gifts, and supports great numbers of free kindergartens.

The Drexel sisters of Philadelphia have some millions apiece, and the widow of Tom Scott, the railroad president, had \$4,000,000 or \$5,000,000 left her by her husband. There are dozens of rich Philadelphia widows and some good catches among the heiresses."

In London it is said, "Among the opulent ladies who still remain in London the pastime of "slumming" has been revived. When the agitation for the improvement of the dwellings of the poor was raised a few years ago, ladies, touched by the bitter cry of outcast London, made pilgrimages to the impoverished districts to see the poor at home with their own eyes. In the Isle of Dogs, in the squalid districts of which the poor have been driven out of house and home by a flood of abominable sewage, the carriages of the great have again been seen."

But women are nowhere recognized as equals. In America women can travel alone without insult, but they are not received on terms of equality at hotels. A lady of superior intelligence in New York told me of her mortification that to obtain admission to a hotel she was obliged to take her son with her. This is a practical wrong that women should have rectified. In Europe women are wretchedly cramped by society, even the best society. It is absolutely impossible (says Max Eliot) for Frenchmen or Italians to understand the liberty American girls are permitted in their own country in their daily life, and, in spite of the continually increasing number of American residents now scattered over Europe, it is equally impossible to overcome the prejudice Europeans have regarding conventionalities, particularly where the female sex is concerned." "It was simply impossible for this young lady to venture beyond the portals of our hotel, if but to carry a book back to the English library across the piazza upon which the building faced, without being assailed by some amatory Italian."

"At the foot of the steps of the church there is a quaint boat-shaped basin, in which a fountain plays, and as the two girls reached this fountain within sight of the windows in our private sitting room in the hotel, two well-dressed, swarthy men of middle age accosted them in a familiar manner, and attempted to detain the pretty blonde daughter of my fellow-boarder. When they arrived home my own friend was on the verge of hysterics, and the fair-haired daughter of my neighbor was scarcely less composed. This is but an instance of experiences that are almost of daily occurrence with pretty American girls in Italy. In Milan, where hundreds of Americans now reside, a young woman would no more think of venturing alone on the street than a little child would be allowed to attend the theatre in this country in the evening. The mere fact of a girl walking in the street unattended invites the coarsest jests from men as she passes by. This is too often the case of men who pose as gentlemen, but the American girl's idea of a gentleman in Europe becomes much confused, and her faith in their courtesy pretty well shaken ere many weeks elapse. Even in foreign churches scenes are frequently enacted that bear anything but an ecclesiastical character."

Mr. Eliot tells further how a young lady visiting a church with her friends was insulted by an ill-looking Frenchman, whom her brother knocked down; and when the whole party were arrested and fined, the judge, instead of excoriating the Frenchman, rebuked the young lady for her freedom in going about.

But these are light matters compared to the terrible burden that rests upon young women who have to support themselves,—the terrible burden of starvation wages arising from the lack of *industrial education* and the competition of unskilled poverty. The *Chicago Times* and *New York World* and *Sun* tell terrible stories, from which I would select a few naked facts. The *Times* speaks of a girl at the Western Lace Factory in State Street, who had been crocheting mats from January to July 10 and received only fifteen dollars. The company paid sixty cents a dozen for mats,—a dozen being an ordinary week's work!! At another factory women working in a foul atmosphere were paid sixty cents a dozen for making jerseys. Many of them had only dry bread for dinner, and many had no dinner at all. In the sales room, this jersey made for five cents was sold for \$2.50. For making a lady's cloak worth \$35.00 the maker was paid only sixty-five cents. At a factory on Wabash Avenue, the average wages were \$1.50 a week. At the factory of Stein & Co. one girl worked three days for sixty-five cents, and another two days and a half for forty-five cents. At the Excel-

sior Underwear Works eighty cents a dozen was the pay for making shirts. Ah, how patiently these poor creatures submit to a condition worse than African slavery! There would be terrific mobs and conflagrations if men were treated thus.

In the slop-shops of New York, of which the *World* selects Freedman Brothers, of Lispenard Street, as a sample, girls have to work in a crowded, filthy room, in contact with vulgar, demoralized men, the best wages being three dollars a week.

It was no wonder that meditating on these social ills has inspired a poet to make an indignant satire on the philanthropy which spends a thousand dollars to convert some dark-skinned foreigner, while the white women at home are left in the misery of a lingering death. Yet not women alone in the old world. A writer in the *Herald* (Wm. Maverick) says, "I travelled in England, city and country, and I was shocked at the exhibitions of poverty and wretchedness to be seen on every side. Nothing like it had ever fallen under my observation in the large cities of this country, with which I am somewhat familiar, or even among the unfortunate drought-stricken people of the Southwest. While in London my attention was constantly attracted, and my sympathies touched, by the wretched poor who thronged the streets by day and slept at night on the steps of the churches, under the shelter of the statues in the public squares, or in the doorways of private dwellings. This was not in the poverty-stricken East End, but in Charing Cross and Piccadilly. One night, while returning from the theatre, I passed through the 'Seven Dials,' and no longer wondered that the Londoners shuddered at the mention of this locality and its inhabitants. When I was about to enter my lodging that night a voice of heart-rending despair calling from the opposite side of the street. Turning, I found it proceeded from the bundles of rags lying on a doorstep; the pale, gaunt features of the owners of voice and rags just discernible in the dim light of a neighboring street lamp. 'Kind gentleman,' said one of the women, 'have pity on the poor of London of a night. There is no work, and we do starve.' Alas, I knew the story was the state of thousands in that same London, and that 'the vast army of the unemployed' was no meaningless phrase, for I had met its unwilling recruits on every hand — great, strong, willing men with no work. I sought to avoid them, because the sight of their poverty robbed the galleries of their beauty, the great buildings of their grandeur, and the splendid parks of their attractiveness. 'We have no work, and do starve,' was heard on every side in the metropolis of the world, even under the walls of the Bank of England. The condition in the rural districts was nearly as bad, destitution being visible everywhere, and despair being expressed by the laborers whom I questioned in the field, in the factory, on the public highways."

Mr. E. Nisbet, in the following lines addressed to English women missionaries, points out a better field than India by a parody on Heber's missionary hymn: —

From Greenland's icy mountains, from India's coral strand,  
Comes no distinct appealing for England's helping hand;  
The poor, benighted savage, compelled, unclothed, to dwell  
Without our cost-price Bibles, enjoys life very well.

What, though the spicy breezes are very nice and dry,  
And every prospect pleases a missionary eye?  
In vain with lavish kindness the Gospel tracts are strewn,  
The heathen in his blindness does better left alone.

A happy, soulless creature, he lives his little day;  
Directly on conversion it seems ensues decay.

Why seek the cheerful heathen to tell him he is *vile*?  
 Ah! leave him gay and Godless upon his *palmy isle*.  
 From England's greatest city, through all her *pomp and pride*,  
 One bitter cry rings ever, unsilenced, undenied;  
 From Stepney's crowded alleys, from Bethnal Green's close lanes,  
 Men call us to deliver souls from the Devil's chains.  
 And women call — our sisters — blind, mad, with *want and wrong*;  
 They call on us for succor, poor, driven, goaded throng.  
 By all their griefs and curses, by all our joys and prayers,  
 They call on us to save them from *death-in-life* like theirs.  
 Oh, women, sister women! — do you not hear the cry  
 Of those who sin and suffer — are doomed in life to die;  
 O! these whose lives are withered, whose you *h* is trampled down,  
 The victims and the scourges of every Christian town?  
 Women who have no chances, women with chances lost,  
 The outcast and the branded, the weary tempest-tossed;  
 These call to you forever — “Help! for in life we die!”  
 What foreign dreams can stifle that everlasting cry?

In every direction women are advancing, and it would require all the space of the JOURNAL to tell their progress.

In Japan the Mikado has just instituted an order to be bestowed only on women, and upon all such of them as shall in any way distinguish themselves.

In Turkey “two sisters of St. Vincent de Paul recently captivated the sultan. A poor Mussulman of Constantinople had been condemned to death for a trifling offence. He had a large family, and the sisters were moved to compassion by the distress of his eight children. They decided to visit Abdul Hamid. He received them graciously, listened to their eloquent appeal, and sent them to the prison with a state officer that they might release the condemned man with their own hands. He further told them not to forget the way to his palace, as they would always be welcome.”

There are many of these gracious acts where women use their influence. The newspapers tell that “two independent little maiden ladies who live on a farm down in Georgia determined to build a fence about their grounds, and secured a lot of rails for that purpose. Unknown parties came at night, gathered up the rails which lay near at hand, built the fence by the light of the moon, and left the occupants of the farm in blissful ignorance as to who had performed the kind act.”

It is the function of woman to perpetuate on earth that love without which life would not be worth living. Her whole constitution tends in that direction, and it is a remarkable fact, which has not been mentioned by writers on such subjects, that any given conformation of brain will manifest a higher and more amiable character in a woman than in a man. In estimating the effect of any development we cannot overlook the ruling influence of sex. It is true there are some small differences between male and female brains, but the very same conformation of brain or measurement of cranium will show a different character as it belongs to a man or a woman.

The whole subject of sex and the proper relations of the sexes is but very imperfectly understood at present, and will not be fully understood until illustrated by a complete ANTHROPOLOGY. The recent discussion in English and American newspapers of the question, “Is marriage a failure?” has thrown some little light upon it by showing that it is often a mistake, or a union of those who should not have united, and consequently, in such cases, a lamentable failure, needing the relief of more rational and liberal divorce laws than we have at present. But the thought that marriage as a whole is a failure is a pessimistic error, which is everywhere refuted by the

melancholy countenances of widows and widowers. How many are there whose grief undermines their reason and leads them to seek refuge in death. Among the earliest childish recollections of the writer was the marriage of his aunt to one altogether worthy of her, and, ten years later, her death, and the sorrowing letters from her survivor—who could find no relief from his sorrow but in the opium with which he ended his life.

If woman is the conservator of love in this life and the next, the increase of her influence is the true progress of civilization.

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### The National Constitutional Liberty League.

Is the name of a society recently chartered in Boston. The charter was obtained by the following persons: Joseph Rodes Buchanan, M. D., Horatio G. Newton, M. D., John Perrins, M. D., Rev. A. A. Miner, D. D., Rev. James Kay Applebee, Hon. Stephen M. Allen, Prof. C. W. Emerson, Prof. R. F. Humiston, Benj. O. Wilson, Gardner S. Cheney, Bertram Sparhawk, Lester A. Hulse, and J. Winfield Scott.

In this society, J. R. Buchanan is president, H. G. Newton, vice-president, J. W. Scott, secretary, and B. O. Wilson, treasurer. The objects of the society are "to educate and enlighten the public mind in reference to human rights and constitutional liberty; to revive and encourage the patriotism, heroism, and statesmanship of the founders of this Republic, and to assist in maintaining natural and constitutional rights. The plan of operation shall be to secure the co-operation of the press, public speakers, political, religious, secular, and liberal societies; the establishment and widespread circulation of the *National Liberator* as the official organ of this corporation, and the publication and distribution of other literature, stimulative of independent thought and philanthropic action."

The *National Liberator* was issued the first of November. It is a monthly publication at one dollar per annum, and is full of vigorous writing upon its themes, which at present refer chiefly to liberation from unnatural medical legislation. The editorial staff is Joseph Rodes Buchanan, M. D., Boston, Prof. Alexander M. Ross, M. D., F. R. S. L., Toronto, Canada, Prof. Alexander Wilder, M. D., Newark, New Jersey, E. B. Foote, M. D., New York, A. O'Leary, M. D., Waverly, Kansas, Perry Engle, M. D., Newton, Iowa, Prof. R. F. Humiston, A. M., Boston, B. O. Flower, Esq., Boston, Rev. James Kay Applebee, Marblehead, Mass.

The leading article of the first number, from the pen of Dr. Buchanan, concludes as follows:—

"In some of these thirty-one States the law is not very strict, but in the great majority there is a penalty fixed for practising without the sanction of a medical college, running from fifty to five hundred dollars, with a liability also to imprisonment from one to twelve months for the TERRIBLE OFFENCE OF HEALING THE SICK, without accepting the guidance of the medical faculty. That was the offence for which Mrs. Post was arraigned in Iowa—*healing* the sick contrary to law. She was charged with 'healing.' The very charge proved that she was innocent of crime, that she had performed a

noble and meritorious act. Thus this law has actually reversed the world's moral code, and made benevolence a crime. There has never before been such a perversion of every moral principle in human legislation !! PENALTIES FOR BENEVOLENCE !! In all these laws it is remarkable that no purpose is apparent but to PROTECT A MONOPOLY — to protect doctor's fees from any encroachment by rivals. There is no penalty in them against malpractice — no penalty presented for unskillful or unscientific treatment. In other words, there is no disposition to *protect the people*, which was the FALSE PRETENCE for all this legislation.

"We see nothing in it but the ferocious energy of a monopoly to protect its interests — to punish those who deprive a doctor of a fee by fines that would ruin them, or imprisonment that would disgrace them. To interfere with a doctor's profits is a greater crime than theft or robbery !! If the people of the United States, when the character of this legislation is fully explained, shall tolerate its continued existence, the spirit of liberty is rapidly declining. We believe that such legislation exists only because the people have never seriously considered it as a political question, and we propose to bring it before them as one of the most important political questions of the present time; for the question involved is at the very foundation of republican government. It is the question whether there is any limitation to the power of government, and whether the inalienable rights of citizens are to be frittered away by one encroachment after another. Remembering that 'power is always stealing from the many to the few,' we cannot be too vigilant to protect ourselves."

The other articles are the Salutatory, the Keynote, Elective Physicians, Human Slavery 1855, Medical Tyranny 1888, by Dr. Ross; Two Great Conspiracies, by Dr. E. B. Foote, Inter-State Commerce; and Records of the Constitutional Liberty League. Friends of freedom, especially medical freedom, should circulate the *Liberator* and contribute liberally to the funds of the society, which starts with subscriptions of about six hundred dollars. It is designed to carry on the war against restrictive medical legislation until it is entirely abolished, and to test the constitutionality of the enactments now in force. For this work, and the protection of individuals unjustly prosecuted, the society needs a large endowment.

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### Miscellaneous.

ANTHROPOLOGY. — Every philosophic thinker will be interested in the exposition of the intellectual powers in this number. It gives the fundamental laws of mental action, *never before published*. Yet no one can fully appreciate the beauty and value of any exposition of Anthropology until the whole has been presented.

THE JOURNAL OF MAN. — The next number ends this volume. Our friends will please send on their subscriptions at once by postal order for the enlarged volume, \$2 a year.

THE PHYSICAL PROOFS OF ANOTHER LIFE, by Gen. F. J. Lippitt, of Washingt-

ton, is worthy of the attention of those who wish positive evidence to relieve their doubts. There is a superabundance of such evidence for those who seek it. The trouble is that there are so many who *do not seek the truth*. Publications of this character should be widely diffused by the friends of truth, especially when they come from so good a source as in the present instance. See advertisement.

MR. CHAS. DAWBARN, an interesting lecturer on Spiritual Science, and a superior psychometer, has taken up his residence in California. He may be addressed to the care of the *Carrier Dove*, San Francisco.

COL. BUNDY is making good progress in raising \$50,000 by stock subscriptions, to establish a spiritual publishing house at Chicago. There has been a great lack of efficient action among Spiritualists, an apparent lack of public spirit, though a great deal of money has been spent foolishly, as in the Seybert bequest, the Boston Spiritual temple, and other follies. There will be no crankery in the operations of Col. Bundy.

PROHIBITION has not been very successful on account of popular opposition. Laws in advance of public opinion are never well enforced. In Rhode Island it is said that the sale of liquor has increased, and in Maine upwards of five hundred persons pay the United States retail liquor tax.

THE INTERNATIONAL SPIRITUAL CONGRESS, held at Barcelona, Spain, on the 8th, 9th, and 10th of September, was a grand success. Delegates from several European nations attended, and audiences of two thousand were present. The Barcelona press, about thirty papers, made favorable reports, and a book of two hundred and fifty to three hundred pages is appearing in Spanish, French, and Italian. A photograph of fifty-two leading Spiritualists was taken. The great themes of philanthropy, free thought, free schools, peace and war, prison discipline, and co-operation, were discussed. Next September there will be another grand meeting, in Paris. Probably the *magnitude* of such occasions will enable the quidnuncs of the American press to give the subject respectful attention, and perhaps to feel a little ashamed of their silly twaddle about Margaret Fox, a wretched creature, for many years unworthy of the notice of those who have self-respect, whose mendacity and general depravity would not receive any countenance from a truly honorable press.

THE PRACTICAL NEW EDUCATION is badly needed all over the world. The old system is better fitted to make bookworms than men. The last news is that "education has been carried to such an extent in Germany that the Government has felt itself forced to step in and compel a lightening of the weight of school books carried by the children. German children carry their books in a knapsack. The police are now ordered to stop children weighted too heavily, get their address, and bring their fathers to court to be fined for overloading."

EASTER ISLAND. — "Chili has seized Easter Island, in the eastern part of the Pacific, distant about 2,300 miles from the coast of South America. It is inhabited by Polynesians. This is the island upon which are to be found gigantic stone statues fairly chiselled into likenesses of the human form. Who the sculptors were who cut these stones has never been learned. Chili wants to make a penal colony of the island, and put her prisoners to work in the quarries."

CANADIAN FRENCH. — Dr. Bender estimates the Canadian French population in the United States at 800,000; 500,000 being in New England and New York. They are rapidly becoming naturalized, and show an intellectual ambition. Four of them have been members of the legislature in Maine, two in Connecticut, two in New Hampshire, two in New York

They support nine newspapers in New England and New York. They have 287 French societies, and a meeting of their societies at Nashua last June brought together 30,000 people. They are a prolific race, and it really seems as if New England is to have its Puritan stock completely overrun in time by French and Irish.

**A FRATERNAL SPIRIT.** — There is a movement in Boston to aid in the establishment of a soldier's home at Austin, Texas — a happy illustration of the real restoration of union and fraternity between the North and South.

**BULL-FIGHTING IN SPAIN.** — Catholic Spain lingers behind the rest of the world in its barbarism. According to the last news, "Although there have been reports that bull-fighting in Spain showed a tendency of declining, the facts are, that more new rings have been built and more plazas repaired during the last twelve years than in the preceding twenty. Seats bring higher prices than formerly. The pay of the espadas has risen. Frascuelo and Lagatijo get \$1,125 for each performance. Out of this they pay their two picadores, three bandilleros, and a puntillero, the man who kills the bull with a dagger in case he refuses to rise and face the espada."

**COTTON FIBRE.** — A manufacturing firm in New York is making fibre from the stalk of the cotton plant. The samples resemble hemp, and are quite strong.

**ALBINOISM.** — "A little negro girl in Albany, Ga., is gradually turning white, the skin of her face and arms being now hardly distinguishable in hue from that of a Caucasian child. Her hair, too, which was jet black, has become white."

**CATCHING A SWEETHEART.** — "A Maryland widow named Hallets set a bear-trap at her smoke-house door, and the first catch was a man who was courting her. He had packed up one hundred pounds of bacon to carry off."

**QUADRUPLETS.** — Mrs. Frank A. Degroot, at Milbury, Mass., gave birth to four children November 1st, and is doing well.

**LONGEVITY.** — Some doctors have denied the existence of centenarians, but Capt. John Spence of Accomac, Virginia, died in November, at the age of one hundred and twelve years, from old age. He was never sick enough to require a doctor. The Lebanon, Ky., *Standard* says that Aunt Til Riley, a negro woman of that vicinity, is one hundred and twenty-one years old, and recently walked twenty-eight miles to attend a circus! France has eighty-three centenarians, fifty-two women and thirty-one men.

**THE TOPOLOBAMPO COLONY.** — The Topolobampo Colony is not a failure. One hundred and forty struggling pioneers are there still, struggling to realize a new era against many adverse circumstances. The severe trials these brave and faithful pioneers have passed through will better fit them to carry out successfully a plan which requires heroic devotion. Their paper, the "Credit Foncier," is now published at Topolobampo, at \$1 a year. It is worthy of the attention of philanthropists.

**SYMPATHETIC TWINS.** — "New Haven, Nov. 3: There have lived in Stafford for the past thirty-three years two twin brothers, Erskine and Carmine H. Kemp. The former was thirty-six hours older than the latter. Erskine had almost absolute control over his brother Carmine. Whenever one brother was sick the other would also become ill. Such was the case about three weeks ago, when Erskine was taken ill with typhoid fever, and thirty-six hours afterward Carmine was stricken with the same disease. Erskine died, and all hope of saving Carmine's life was despaired of until, about thirty-six hours after his brother's death, he rallied, and announced his desire to live. He grew better very rapidly and will recover."

[Continued from last number.]

To complete the philosophy of the knowing faculties we must now go back to the perceptive region from which the knowledge of occurrences is derived. The lower range of intellectual organs resting on the super-orbital plate over the eye and terminating behind the eyebrow (Form, Size, Distance, Weight, Color, Order, Number) gives a perception of the stationary—of that which we observe in a world of dead matter, where no change occurs. This is not a perception of events. That perception is based upon motion. Motion is something different from matter and form, and consists of changes caused by forces. Weight or force is the involved element of motion, all motions being merely the expression or consequence of force. Scientists have produced some confusion in our conceptions of nature by speaking of its forces as mere "modes of motion." Heat, for example, is described as a mode of motion, forgetting that all motion is a mere consequence of force, and that force is the only substantive reality—motion being merely the change of form produced by the force. Cohesion is the basis of permanent form, and kinetic force the basis of changing forms or events. Heat or caloric is a positive force, as real as matter itself, and motion is no more the reality of heat than form is the reality of matter, of which it is but a property or condition. This superficial mode of expression, recognizing only appearances seen by the eye, and ignoring the realities recognized by the understanding, is destructive to philosophy, as the superficial thinker is led to regard motion as the only reality and ignore the force.

The perception of transitions, changes, or events belongs to the region immediately adjacent and just above the organs of physical perception. The name selected to express its function is PHENOMENA. It is sufficient for all practical purposes to understand that all movements or events are recognized by this region, and that those in whom it is large are good observers of occurrences. Great powers of observation may exist without the artistic and mechanical ability which comes from the lower range of organs, and the mechanical ability may exist without the quick and comprehensive observation that comes from the organ of Phenomena. The organ of phenomenal perception gives projection to the brow, while that of physical perception tends to its depression toward the eye, bringing the brow and eye nearer together. All phenomena consist of changes in forms, localities, forces, light, shade, and color, to which may be added vital and psychic conditions, when animal life is concerned.

Phenomena on a large scale, involving distance, force, and time, on the surface of the earth or in the solar system, are perceived by the fibres above the organ of Weight, between Distance and Time. Those on a smaller scale are recognized by fibres and cells nearer the median line, above the organs of Form and Size. Chemical and vital changes affect organs still nearer the median line, and psychic phenomena relate to the most interior fibres on the median line, from the exercise of which we derive our conceptions of character and the psychometric appreciation of human nature. Thus our phe-

nomenal perception changes as we go out from the median line, from the subtlest conceptions of the soul to the grossest or grandest conceptions of the material world, as in the parallel and adjacent recollective range we pass from the subtle interior conceptions of Consciousness to the most distant historical recollections of the remote and past. Thus the middle range of each front lobe (above the eyeball) gives a more exterior intellect, and the internal range adjacent to the median line gives a more subtle interior intellect, working in co-operation with the ideal intellect where the forehead unites with the temples.

Both the organs of physical perception and the organ of Phenomena are covered by the frontal sinus, and therefore difficult to estimate correctly in the living head. The ridge of bone sustaining the brow projects from a half to three-fourths of an inch from the surface of the brain, and at this point the separation of the external plate of bone from the internal portion leaves a cavity called the frontal sinus. This is smaller in female heads, and scarcely present at all in young children. The proper method of overcoming the difficulty is to remember that the surfaces of the brain are smoothly rounded and never abrupt; consequently all sharp prominences, ridges, or bumps belong to the external form of the bone and not to the brain. The ignorant (and society generally is ignorant on this subject) should be informed that there is no connection between *bumps* and the organic development of the brain.

The organs of phenomenal perception are tributary to Consciousness, in which is the focus of our intellectual life, at the centre of the forehead, exterior to which are the organs of Memory, reaching to the past.

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## Chap. XVI.—Region of Understanding.

Difference of the upper and lower organs of intellect—Perversion of the intellect in metaphysics—Essential nature of the Understanding, and the three grades of intellect—General view of the intellectual organs—Description of Foresight, Sagacity, Judgment, Wit, Reason, Ingenuity, Scheming—Critical review of the doctrines of Gall and Spurzheim—Error as to Mirthfulness—Philosophic power of the outer portion of the forehead, and illustrious examples—Large intellectual development no sufficient proof of superiority—Force of character, education, and spiritual endowment essential—The law of harmony discovered in the brain similar to that of music, but explained only by Pathognomy—Relations and affinities of the upper and lower organs—Effect of development and deficiency—Influence of the semi-intellectual sentiments adjacent to Understanding—CORRELATIONS of the intellectual faculties with the occipital explained—Perception and Aggressiveness, Memory and Adhesiveness, Understanding and Self-sufficiency—Source of metaphysics—Impulse to independent thought and leadership—Antero-posterior correlation and co-operation explained.

As we ascend in the brain the organs assume a higher and less material character, and become adapted to a higher mode of life—the summit of the brain being adapted in function to the life of Heaven, as the basis of the brain, if the ruling element, fits only for an infernal life.

In the forehead, the lower range of intellectual organs co-operates with the animal nature, and gives no capacity for a wise and successful life. It may give mechanical or artistic skill, but if the higher intellect be lacking, there is a vast amount of superstition, erroneous opinions, and practical errors. Barbarism is prolonged, pestilence unchecked, education defective, government blundering, and society full of confusion and contention, without the ability to escape from its evils. Still there may be wealth, power, art, architecture, and social splendor, while true civilization is unknown. The knowing and recollective organs may give to an inferior civilization the dignity of ample learning without much soundness or progressiveness, and for the want of originality history may be a monotonous repetition of similar scenes and events, and a continual martyrdom of those who would lead society to a higher life. There is a sad illustration of this in all history, but nowhere so remarkable as in the history of China, in which, not so much from moral as from intellectual deficiency, civilization has been stagnant. In Europe the stagnation of the past has been due as much to moral as to intellectual deficiency.

The higher range of intellectual organs has commonly been regarded as the source of philosophy and metaphysics. But, in fact, the world's philosophy and metaphysics heretofore have been the product, not of the higher understanding, but of the ambitious self-sufficiency, which, unconscious of its own ignorance, would seek to explain all things without obtaining the necessary data. Hence arose the follies of Plato, who explained the external world by denying its real existence, and explained the origin of knowledge by assuming that the soul was virtually omniscient, but was hindered by the environment of matter from the full enjoyment and realization of its interior wisdom. This was a natural expression for an imaginative egotist, who supposed all mysteries could be solved by his speculations. His entire lack of practical sagacity was shown in a puerile discussion of the question why one and one make two!

Men of vigorous understanding have avoided these idle speculations and shown their intellectual ability in war, government, commerce, and business generally, while feebler characters indulged in idle speculation.

The region of Understanding is somewhat difficult to describe. It gives, not the positive and accurate conceptions of concrete facts which belong to the knowing organs, but a perception of relations and tendencies, causes, effects, and adaptations. Thus if we look at a threshing machine or a wagon, our physical and phenomenal perception would make us acquainted with its form and motions; but these things could be as clearly perceived by a dog or a horse. Their complete knowledge of all that could be seen would not enable them to *understand* it, for they would not perceive the causes of its motions, or understand the adaptation of its parts, or the effects it might produce, and the uses to which it could be applied, for their understanding is limited.

The essential quality of Understanding is the perception of power or tendency to develop certain results; this belongs to all the organs of Understanding. The lowest range of the intellect recognizes what

is, the next what is occurring or in progress, and the higher range what may or will occur, and hence what latent powers exist, and also what prior conditions and forces have produced the present. This conception of the future and the past qualifies man to be the explorer and the governor of the world, of which animals are incapable. If we analyze the Understanding into its various faculties, we find an arrangement never suspected by *a priori* philosophers, and which I think, would never have been discovered by any other means than the psychometric exploration of the brain, though Pathognomy led me to approximate the truth.

The organology will be more clearly understood by considering each hemisphere separately. Causation, or the production of results, is the subject of each organ, but the organs on the median line give a comprehensive view of these tendencies in all directions, while the organs of the lateral aspect of the forehead give a capacity to trace the co-operation of causes to produce a particular effect, as the inventive faculty enables us to adjust the correlation of apparatus for a certain purpose. For general practical intelligence and business operations the organs near the median line are best adapted, as they give sagacity and foresight; but to determine the truth of a particular proposition involving many considerations, or to arrange for the production of a certain result, the lateral organs, or reasoning group, are the most valuable, as they have the greatest capacity for handling matters of a complex nature, and organizing opinions upon subjects that have many relations.

It is customary to speak of the higher organs as reflective, in contradistinction from the lower, but this is not critically accurate, for in a life of active exertion the sagacity of the higher organs is as active as the perception and knowledge of the lower, and neither has the opportunity to indulge in reflection. Reflection is the action of the entire intellect when we are at rest, — a calm, intellectual condition in which all the intellectual faculties participate. It is true, however, that the higher intellectual organs are more inclined to reflection than the lower, being of a more quiet nature.

The special organs of Understanding are arranged from the median line outwards as follows: Foresight, Sagacity, Judgment, Wit, Reason, Ingenuity, and Scheming or Planning, next to which come Marvelousness and upper Ideality.

FORESIGHT, lying on the median side of the front lobe, next to the falx (the membrane that separates the hemispheres), partakes of the intuitive character of the interior region, and hence, when Foresight is prominent, especially if the Ideal region is large, it is safe to say that the individual has presentiments, foreshadowing future events. Foresight connects with Consciousness, Intuition and Liberality, which give it a clear, comprehensive, and expansive character. Hence it is quick and subtle to guide our action promptly, in all emergencies, at will as premonitive of the future, and hence the most important guide in action.

SAGACITY is a more exterior faculty, relating more directly to the present, but prompt in decision upon what is before it, though less penetrating and intuitive than Foresight. It is probably the faculty

most used by business men. Sagacity is located above that portion of Memory which relates to the present and recent, and it appears that the organs of Understanding have each a relation to the form of Memory located just below. Memory, as it extends outward, takes in a more extensive range of knowledge, and the Understanding also assumes a more comprehensive character as the organs leave the median line. Their successive character may be defined as *intuitive*, *deliberate*, and *elaborate*.

The organ of JUDGMENT, next exterior to Sagacity, takes a more comprehensive view of subjects and has a somewhat more deliberate mode of action, approximating that of Reason, with which by the law of Pathognomy it co-operates. The organ of WIT has a more intense and penetrative mode of intellectual action than any other, producing remarkable shrewdness and keenness of understanding, which is often tributary to the neighboring organ of Humor or Mirthfulness. The existence of such a faculty, giving a keen power of analysis, is recognized by all mankind, and he who is deficient is said to be lacking in mother wit. Wit and wits are the words that express penetrating intelligence, in the absence of which the mind has a slower mode of action, less adapted to grappling with difficulties. Whatever faculties have been recognized by universal experience must have their definite location in the brain. The location is determined by Psychometry, and when the organ is large it may be verified by the sensations of the head. This faculty is more analytical and practical in the lower portion of the organ, more humorous in its upper portion.

The next organ, REASON, rising above Time and remote Memory, sustains the faculty which takes the most profound views by reflection upon the largest mass of knowledge, and by exploring the line of causation through the past and the future. Its aim is the formation of correct opinions, the development of philosophy or wisdom. It gives the disposition to seek the truth by conformity to evidence and by basing opinions upon the most extensive induction. It accepts everything which throws light upon a subject and entirely discards dogmatism. It is receptive to all suggestions and persuasive in its expression. The faculty of reason has been universally recognized as a distinct mode of mental action, and we are accustomed to associate with its operation that of all its neighboring organs, — the learning, the accumulation of facts, and the investigation of the past, which belong to the organs below it — the analytical or ingenious thought of its neighboring organs of the Understanding, and the versatile adaptability and yielding to evidence which belongs to the organs just above it.

INGENUITY comes from the more exterior fibres of the reasoning region, and is sufficiently expressed by its name. It is intermediate between Reasoning and Scheming or Planning, and thus tends to more complex and ingenious modes of thought, which originate systems of philosophy and opinions on profound and difficult subjects.

SCHEMING or Planning is still more constructive, being just above INVENTION, of which it is a higher manifestation, in business, philosophy, and the conduct of life, to which it gives great originality and skill in complex undertakings.

These three exterior organs of Understanding, when large, give great profundity and originality, a capacity for intellectual leadership, which is unwilling to follow old imperfect conceptions or limited knowledge, and produces a capacity for bold innovation, which sometimes appears as eccentricity.

In the system of Gall and Spurzheim there was a fair approximation to the truth as to the organs of Understanding, but still there were important errors. They divided the region of Understanding into three parts; that at the median line (Foresight and Sagacity) was called by Gall *Comparative Sagacity*, the next *Metaphysical Depth of Thought*, aptitude for drawing conclusions, and the third *Wit*.

Comparative sagacity was a good name. He observed that "the expression perspicacity, sagacity, spirit of comparison seems to me to designate exactly this operation of our understanding. I remark in general that persons in whom this cerebral part has acquired a high degree of development, seize and judge well the relations of things, of circumstances and events, and are generally well fitted for business." The inaccuracy of his statement consisted in making the drawing of comparisons the leading purpose of the faculty. Spurzheim followed this idea, neglecting the function of Sagacity, and calling it the organ of Comparison and General Harmony. I regard comparison and perception of harmony as a mode of action belonging to the exterior organs, the ingenious, planning, and poetical faculties, which reaches its maximum in poetry (Ideality). Mr. H. C. Watson was nearly correct in speaking of its function as a perception of conditions, which might be called Conditionality. The common function of all organs of the Understanding is to perceive the condition, essential nature, power, and tendency of all things. Near the median line this perception is direct and simple, toward the exterior, the organs develop comparison, combination, ingenuity, system, and harmony.

The region to which Gall assigned Metaphysical Depth of Thought, and which Spurzheim called Causality, was that of Judgment, Wit, and the greater portion of Reason. Gall finds its illustration in the heads Socrates, Democritus, Cicero, Bacon, Montaigne, Galileo, La Bruyere, Leibnitz, Condillac, Diderot, Mendelssohn, etc, and Spurzheim refers to the head of Jupiter Capitolinus and the metaphysicians. He regards it as the source of "all which man produces by art," forgetting the importance of Invention and Sagacity. "Without Causality no argumentative reasoning," is his expression. Its function he considers the tracing of causation. The Edinburgh phrenologists had an idea that the most exterior portion of the forehead was necessary to a completely philosophic mind, in which they were entirely correct, but Gall and Spurzheim rejected this idea, Gall calling it Wit, and Spurzheim, Mirthfulness. This was their greatest error in the intellectual region, which is most easily observed. Such an error persisted in by their followers greatly diminishes one's confidence in the value of cranioscopy as an available method of either discerning or testing cerebral functions. A still greater error as to the location of Acquisitiveness has passed unchallenged by their successors in the

cultivation of cranioscopy, though I am satisfied that honest statistical investigations and reports would long since have shown the error. But the careful statistical method of the medical profession has not been adopted in matters of philosophy and psychology, in which we have still a great deal of baseless speculation and blind acceptance of authoritative opinions. I had not been observing development six months before I was compelled to give up the idea that mirthfulness or wit was the function of the exterior organ. It is true that it co-operates with Wit and assists in shrewd, ingenious witticisms, but it is entirely void of the sense of humor, which I have always found in connection with a development above the organ of Wit, nearly vertical above the pupil of the eye, by the stimulation of which I have often produced smiles or laughter. Its feeblest manifestation is in producing a certain mental brightness and good humor, its highest an irresistible feeling of the ludicrous.

Gall was nearer the truth in speaking of Sagacity and Wit than Spurzheim in speaking of Comparison and Mirthfulness. The location of such a feeling as mirthfulness in the higher intellectual region is a gross violation of the principles of cerebral organology. Mirthful feelings belong to the upper occipital region, but receive their best stimulus from the sense of the ludicrous which is located just above Wit, as will be fully explained hereafter. The organ so grossly misnamed was larger in the heads of Dr. Gall, and such sober, original thinkers as Lord Bacon, Dr. Samuel Johnson, and the philosopher Godwin, than in the humorous and witty orators, J. P. Curran of Ireland and Sargent S. Prentiss of this country, whose humor and wit made them preeminent.



Dr. William Harvey, -1578-1657.

PROFOUND  
UNDER  
STANDING  
AND ORIG-  
INALITY



Nicholas Copernicus, -1473-1543.

Profound philosophy and originality require the exterior half of the forehead. This was as remarkably developed in the head of Gall as it was defective in that of Emerson, who candidly acknowledged his inability to reason, and whose brilliance as a poetical and descriptive writer was contrasted with his lack of profundity and philosophy. The heads of Gall, Harvey, Copernicus, Franklin, and Humboldt show the style of development which leads

men into a bold and elevated career of intellectual progress. A similar noble intellectual development is seen in the heads of great statesmen, such as Gladstone, Bismarck, Lord Burleigh the counsellor of Queen Elizabeth, Lord Bacon, Sir Matthew Hale, Sir Walter Raleigh, Wilberforce, Sir George Canning, the Earl of Shaftesbury, and Samuel Morley, the reformers Knox, Wickliffe, Melancthon, and Dr. Von Doellinger the most eminent and able theologian of the present time,—in Newton, Locke, Jeremy Taylor, and Dr. Samuel Johnson,—in the great scientists Cuvier, Owen, Wollaston, Herschell, Lyell,—in the great sculptor Flaxman, the engineer Smeaton, the inventor Watt,—in the reformers Fourier and Godwin,—in Voltaire, Goethe, and a large number of Continental celebrities. In our own country the massive head of Webster is familiar to all, and the number of others worthy of mention is too great for enumeration.

But let it not be supposed that all who have a large development of the intellectual organs are destined to intellectual eminence. That would be far from the truth. There are thousands of heads among commonplace or mediocre people with large intellectual development. Such developments give, not intellectual greatness, but merely the instruments with which to achieve it. It requires ambition, will power, and industry to use the intellectual faculties effectively. Without these no important results can be attained. Without education, culture, and exertion the intellectual organs are comparatively barren, but with these a brain of moderate size and favorable form may attain distinction. To expect from every large forehead important and interesting intellectual display would be as unreasonable as to suppose that every man weighing over two hundred pounds would be a conqueror with the fist or the sword, or would excel in the endurance and achievements of a military campaign. The winners of the Olympic games were not celebrated for their size, nor are all men of intellectual renown possessed of the largest heads. The knowledge of cerebral science does not encourage our indolent faith in one's development, but makes more obvious the importance of education and exertion. The brain is the instrument of an interior spiritual power. When that power departs, the brain is but decaying matter. If that power be dwarfed by inaction, and the many causes which deteriorate brain power, it dwindles to a small amount, as in the ignorant, profligate, and drunken, but if it be kept in constant growth by resolute exertion and by exercising the nobler sentiments that sustain the brain, it steadily advances from year to year, making the end of life most happy and honorable, and continues its growth through the immeasurable future of a higher life.

In the action of these intellectual organs there is a harmonific relation similar to that of music, in which an interval of a third is necessary to harmony — the third, fifth, and octave being harmonious. A similar law is developed in the brain by a minute exploration. Adjacent organs at a certain distance are not so harmonious as those a little farther apart, and this law obtains throughout the brain and explains a great deal of the mysteries of human nature. In the forehead we find that Sagacity harmonizes with Wit better than with Judg-

ment, its next neighbor, and Wit harmonizes with Ingenuity better than with its neighbor Reason, which harmonizes with Planning better than with its neighbors Wit and Ingenuity. Sagacity, Wit, and Ingenuity are harmonious in action; so are Foresight, Judgment, Reason, and Planning. If a fourth should be added to the first group, it would make Intuition, Sagacity, Wit, Ingenuity. The Harmony of Foresight and Planning is what musicians call an octave. In the investigation of Pathognomy these harmonies will be illustrated with their mathematical bases and their physical reasons in the circulation of the blood. This discovery of an analogy between music and mental action may help us in understanding the power of music over the soul.

A critical inquirer would be disposed to ask what relations the organs of Understanding bear to those above and below them. In *understanding* a machine or a character, do these organs originate merely an abstract conception, as of the purposes of the man or the utility of the machine, or do they connect these abstract conceptions of purpose with concrete conceptions of acts and uses. In this we must give the *general answer which applies to all organs* — that in the normal action of the human brain no organ acts alone, and that the function of each, though we may explain it by a word which limits and separates it from all others, is not properly manifested without the aid of its neighbors, the aggregate action of which is similar to its own, which is intermediate between them all. Hence the organs of Understanding in their practical operation call up the idea of the man and the machine in connection with their uses. Whether this is done by using the lower organs, or whether there is a shadowy abstract conception in the higher organ itself, it is not necessary to determine. Both suggestions are believed to be true, and the understanding will have something of a vague, indefinite character unless the lower organs have a fair development, which gives fulness and precision to the ideas of the Understanding. It is an imperfect and poor understanding which is not sustained by the lower organs, from which it receives its first development, and which are required as its companions.

If the lower organs are full and the understanding deficient, there is ready observation and presence of mind, general intelligence, and quickness in learning, but a lack of understanding, which sometimes appears as stubborn stupidity. The opinions of such a person are of no value, though his information may be abundant and his memory unfailling. He is guided by habit, and in a new condition he is at a loss how to act. He cannot appreciate the force of an argument, and does not know what is absurd. He cherishes absurd notions and cannot be argued out of them. He is a victim of superstition and other hereditary follies. His superficial intelligence and consequent loquacity make his lack of good sense conspicuous.

On the other hand, a deficiency in the lower organs makes one inaccurate and slow in observation and the transaction of business, forgetful and liable to mistakes, or absence of mind, slow in learning except in those things that require understanding, and almost incap-

able of learning what he does not understand. His business capacity is limited and his conversational materials scant, though he may be good in argument and clear in understanding when he has mastered the details of facts. When he errs it is probably from the lack of information. The former character, with abundant information, errs from the lack of judgment. The deficiency of understanding and reasoning power is seldom accompanied by any consciousness of the defect, and often produces an impulsiveness that is impatient of argument and incapable of appreciating it.

The organs of Understanding are greatly influenced by those just above them, which assist and modify their action, giving it a bright, pleasant, and genial character. Foresight runs into Liberality, which gives it expansiveness of comprehension; Sagacity runs into Sympathy, which assists in penetrating the conditions explained; Judgment runs into Expression; Wit into Humor; Reason into Pliability; Ingenuity into Versatility; Scheming into Marvellousness. These emotional and semi-intellectual qualities are a great assistance to the understanding.

Reason without Pliability becomes dogmatic and controversial; Wit without Humor becomes caustic. Without the mellowing and refining influence of these superjacent organs, the intellect has a hard and sharp character, which provokes collision and destroys its persuasiveness.

#### CORRELATIONS OF THE INTELLECTUAL FACULTIES.

Besides the sympathetic relations of neighboring organs, there are correlations in the antero-posterior direction, which are so important that they cannot be omitted here. It is true that correlation belongs to the science of PATHOGNOMY, which requires a separate discussion, but as the doctrine of CORRELATION and the doctrine of ANTAGONISM are entirely new ideas in psychology and cranioscopy, and essential to their proper understanding, as they relate to *all the organs* and dominate over all the phenomena of the soul, it is necessary now to speak of the correlations of the intellectual faculties, briefly, before we take up Pathognomy.

Our first statement is that all the vital forces belong to the posterior half of the brain, without which the anterior half would be helpless and lifeless. Consequently, the anterior organs are dependent on the posterior for their energy, and this relation is specific. Each portion of the anterior brain is dependent on a corresponding portion of the posterior brain for invigoration. The entire posterior is correlative with the entire anterior region as systematically as the entire surface of the brain corresponds with the entire surface of the body. The demonstration of this belongs to the science of Pathognomy, and cannot be given at present. I propose only to give a brief statement to make it intelligible and assist in comprehending the intellectual character.

The lower intellectual perceptive organs are correlative with the aggressive and combative region of the occiput, which is impulsive, jealous, and envious. The most intense manifestation of the percep-

tive organs is in the rivalry of combat, the eagerness of attack and pursuit, and the energy of acquisitive desire. It is these impulses which compel us to observe everything, and when they cease our vigilance ends. But the same faculties in another arouse our vigilance. Whatever approaches to assail us or to obtain anything from us compels our vigilance. Hence the energy of the perceptives is proportioned to that of the region just above Combativeness, and the neighboring space, and to judge of one's efficiency as an observer that region must be considered. He who is deficient in this would not make a good sentinel. Hence it is that predaceous animals even surpass man in vigilance. Vigilance is universal in the lower forms of cerebral development.

The recollective range from Consciousness outward is correlative with Adhesiveness, the propensity to be interested in society and friends, to form attachments and adhere to them when formed. Adhesiveness makes one a vigilant observer of character and the dispositions of others toward ourselves. It makes us catch and treasure up our social experiences and dwell upon them afterwards. The adhesive wife never forgets the little incidents of home and society which a less adhesive husband allows to pass from his memory. The attachment to old scenes, incidents, and friends compels a frequent meditation upon them, preserving their memory fresh. The adhesive individual in society has an abundance of personal incidents for conversation, as he never allows the past to grow dim, and his social impulse makes him eager to converse upon his recollections. The chief element of social life is not the discussion of principles or philosophy or science, but gossip of incidents connected with persons or with business. Hence the student prefers to see but little of society, and by neglecting society often loses the adhesive stimulus which animates the memory, and becomes forgetful of the little incidents of his own life. Thus it is that social intercourse stimulates the intellect, and its absence produces mental dulness and ennui. A strong social feeling brings out the resources of memory for conversation ; in its absence conversation often flags.

The region of Understanding is correlative with the region above Adhesiveness, which for want of a better name I call Self-sufficiency. It corresponds with the posterior part of what Spurzheim called Approbativeness. It gives the feeling of knowing enough to be a guide and instructor to others, and inspires us to teach or explain. This didactic faculty desires to be understood and have our ideas appreciated by others. Hence it uses argument and philosophy. When too prominent it produces a pseudo-philosophy by inducing us to neglect all observation or experimental investigation and attempt to teach others from the resources of our self-satisfied speculative wisdom, when we need scientific instruction ourselves to furnish a basis for philosophy. This is the source of nearly all the world's *so-called philosophy* or metaphysics, which has served chiefly to perpetuate ignorance by discouraging the study of nature. In this folly the Greeks, in their scientific ignorance, were the leaders, and the devotion to Greek literature in the dark ages perpetuated the influence of

their ignorant philosophizing, which is congenial to minds similarly organized.

To observe satisfies the impulses of self-defence and acquisition; to understand gives us a mastery of the situation and satisfies our self-respect and self-reliance, for until we understand we feel as if in the dark and helpless. Self-reliance leads us to explore or think, and our successful thinking satisfies our self-sufficiency. Without this ambitious impulse we might be content to go on blindly without understanding any of the great vital questions, and submitting to the dictation of leaders, or to hereditary superstitions; but, inspired with self-reliance, we think for ourselves and give our thoughts to others. That portion of the organ correlative with Reason, Ingenuity, and Scheming makes the leader in philosophy or profound affairs, and that correlative with Foresight and Sagacity makes the leader in enterprises generally. For the lack of this faculty the student distrusts his own reason, submits to any absurdities dictated by his teacher, not daring to question them, and thus allows his reasoning capacity to lie dormant.

Thus it is apparent that neither Understanding, Memory, nor Observation can accomplish much unless sustained by their correlatives of the occiput, and in estimating character it is absolutely necessary to take the correlative organs in conjunction, for the back of the head is as important as the front in the intellectual operations, and we must be aggressive, adhesive, and self-reliant to be *efficiently* intellectual. Yet even in this the law of antagonism plays its part, and excessive Aggressiveness, which stimulates observation, antagonizes reflection and suppresses it unless sustained by self-reliance; Self-sufficiency in sustaining the reflective understanding interferes to antagonize observation, with the feeling that we know enough already. Thus there is sometimes an indirect antagonism between restless observation and calm reflection, but in the full development of each their correlations sustain a vigorous and harmonious operation.

To doubt the correctness of one's observation or memory is not a serious offence, but to deny one's judgment or good sense offends his Self-sufficiency. Most persons are willing to acknowledge a mistake of observation or a defect of memory, but the man who said that his principal failing was the *weakness of his judgment*, was a rare example of modesty and candor. Our judgment and opinions are correlative with our self-respect and self-reliance.

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